31st July 2017

PATICCA-SAMUPPĀDA by Bhante Punnaji

REVISION #3 with Bro. Billy Tan

Pațicca-Samuppāda : "Antecedental Concurrence"

"Pratītyasamutpāda" (sanskrit)

"Prati" = coming before, preceding;
"Itya" = being;
"Sam" = simultaneous;
"Utpāda" = coming into being, arising.
Paticca-Samuppāda is about logical antecedence.

THREE PARTS OF MENTAL EXPERIENCES:

VIÑÑĀNA : Process of Perception (Perception)

• what was perceive through the sense organs;

MANO : Cognitive Process (Cognition & Conception)

• categorized interpretation (papañca) of the perception by giving meaning (nāma) to what was perceived (rūpa);

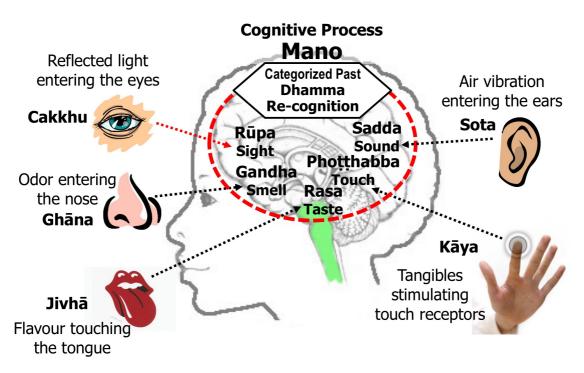
CITTA : Affective Process (Mood / Temperament)

- emotional reaction (tanhā) from emotional excitement to pleasant & unpleasant feelings (vedanā) giving rise to mood or temperament (emotional state of mind);
- personalizing (upādāna) the experience leading to the notion of a self-centered existence.

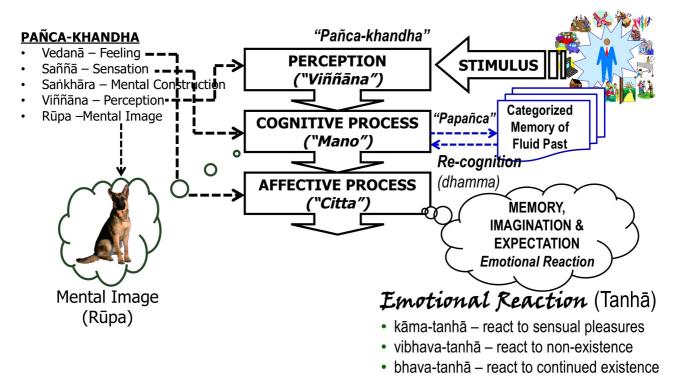
Pañca-khandha (CTA "the 5 aggregates") The 5 Constituents of the Process of Perception

- 1. Rūpa Seeing an Image
- 2. Vedanā Feeling
- 3. Saññā Sensation
- 4. Sankhāra Mental Construction
- 5. Viññāna Perception

SIX SENSUAL REALMS (Salāyatana)



PROCESS OF EXPERIENCE:



1ST NOBLE TRUTH: THERE IS SUFFERING (DUKKHA)

This is the noble truth of suffering: (1) birth is suffering, (2) aging is suffering, (3) illness is suffering, (4) death is suffering;

(5) separation from what is pleasing is suffering;

(6) union with what is displeasing is suffering;

(7) not to get what one wants is suffering;

in brief, (8) the five aggregates subject to clinging (pañcupādānakkhandhā) is suffering.

2ND NOBLE TRUTH: ORIGIN (CAUSE) OF SUFFERING (SAMUDAYA)

It is this craving (tanhā) which leads to renewed existence, accompanied by delight and lust, seeking delight here and there;

- that is, craving for sensual pleasures, (kāma-tanhā)
- craving for non-existence, (vibhava-tanhā)
- craving for continued existence. (bhava-tanhā)

Tanhā = Emotional reactions ("craving")

Level 3 book page 50 (49-50)

These Five Constituents of the Process of Perception (pañcupādānakkhandhā) when personalized (upādāna) becomes the personality or "self." In other words, personalization produces the personality or self. It is at this stage that a distinction is made between the self and the not self.

Personalizing (upādāna) the subjective process makes it "mine," and alienating the object makes it "not mine." In other words, what is personalized (upādāna) turns it into the personality (upādāna paccayā bhavo). What is alienated becomes the external object.

It is the external object that we may fall in love with or begin to hate. To fall in love is to want to make the "not mine" object as "mine."

